A Modeſt

CENSURE

OF THE

Immodeſt Letter

TO A

DISSENTER,

Upon occaſion of His Majeſty's late Gracious

DECLARATION

FOR

Liberty of Conſcience.

By T. N. *a true Member of the Church of* England.

Publiſhed with Allowance.

LONDON,
Printed, and are to be Sold by *Randal Taylor*. 1687.

19 31:81

A Modeſt Cenſure of the Immodeſt Letter to a *Diſſenter*, &c.

SIR,

THE Letter to a Diſſenter by *T. W.* which you ſent me the laſt Week, I have peruſed, and find it very ſpitefully endeavoring to perſuade the *Diſſenters*, 1. To ſuſpect the Kindneſs of His Majeſties late Gracious Declaration; And 2. To uſe their Intereſt againſt the Eſtabliſhment of that Liberty by Law, which he therein Graciouſly Indulges to all His Subjects.

The Letter it ſelf is like a *Pleaſure-Boat*, richer in the *Trimming* than in the *Lading*. The Language of it, I confeſs, is very ſmooth and Gentile, but his Suggeſtions are too ſowre and ſevere, and his Style too ſharp when it touches upon the Government; nor could any Man *ſpeak ſo Evil of Dignities* (as he do's) *without Scandal*, even tho' it could be ſaid *with truth*.

The Character *T. W.* gives of himſelf in the firſt Page, is, That he is a Proteſtant at large, *who will not let his thoughts for the* Public *be ſo ty'd or confin'd to any Subdiviſion of them, as to ſtifle his Charity, which is become ſo neceſſary at this time* for their mutual *Preſervation*; and yet one would think by *his Letter*, that his *tender Conſcience* had catch'd the *Cramp* with his *too much ſtretching*, and that he was inſenſible of what dropt from his Pen; for after he had *charg'd the King* with the worſt of Crimes, One that would not only falſifie his Word with them *at firſt*, but give them *no Quarter* at laſt, and drawn his Picture like one of the Squint-ey'd *Italian* Pieces, which preſent us with a *Saint* on the one ſide, and a *Monſter* on the other, and the Church of *England* with *haughtineſs, and the rigidneſs of her Prelates* towards Diſſenters, and the *Spirit of Perſecution*, he would make us believe, *pag.* 4. that no ſharpneſs was in his Style, nor any *Gaul* mingled with his *Ink*, becauſe *Healing was the only thing he intended*, and that he would not *expoſe any particular Men, how ſtrong ſoever the Temptation might be, and how clear the*

Proofs to make it out, whereas in truth, for what appears to me by *his Letter*, *his Skill seems chiefly to lie in a quick Hand for Lancing and Cutting*; and *pag.* 3. he *is the worst at Healing* of any Writer that ever pretended to it; Never any State-Mountebank offer'd more improper *Plaisters for Tender Consciences*, and should he ever set up his Protestant Bills, I should rather send the Dissenters to his Friend *Burnet* or *Ferguson*, than to him, for a Cure of their Distempers, neither of which ever Preach'd up more *Vengeance against the Church of* England, *pag.* 5. than he has done, at which, he must forgive me, if I am both *surpris'd* and *provok'd*, and *startled to have an Eye upon* him; for when a *Man comes so quick from the one Extreme to the other in* such an *unnatural Motion*, he has taught me how much it *concerns me* to be upon *my guard*, pag. 3. I can as little ghess at the *Author's Religion*, as at his *Name*; he seems to me to be some degraded Courtier, who having been outed of his Employment, begins to Harangue upon what he has lost, and to satisfie, not his Reason, but his Revenge, resolves to plume his towring Fancy over the King's and Churches Interest, and doubts not but to make a Prey of *both* in the end, if by his Seditious Methods he can hinder a good Correspodence between the King and *his two Houses of Parliament*, when he shall think fit to call them, or at least to make himself *more considerable* than now is he, by being *troublesom*; whatsoever he be, I dare say he is no legitimate Son of the Church of *England*, nor will she ever give him her Blessing, till he beg the King's and her Pardon for the Disloyalty of this Letter.

Now, tho' I am not at all *accountable* for the *Dissenters*, whose *Separation* from the Church of *England* I have always *lamented* and *condemned*; yet my *just zeal* for that Church, makes me *impatient* to find one who pretends to *be of her Communion*, by his sly Insinuations Libelling both the *Government* and *Her* too. The Father's danger makes *Crœsus's dumb Son* to speak; and on what better occasion can I (hitherto a silent Spectator) begin to speak, than for the Vindication of the Father of my Country, and my dear Mother, which will, I hope, Apologize for all my other Weaknesses, whilst I represent to you, how ill it becomes a *Member of the Church of England*, to persuade *any Subjects* into an *ill Opinion* of *their Prince*, and to represent *Her* as an *Enemy to his Clemency* to any of his Subjects, of what Persuasions soever in Religion.

I begin with the First Design of this Letter, which is to persuade the Dissenters into a suspicion of his Majesties Kindness. This is the first thing he offers to their Consideration, *pag.* 2. What reason they have

have to ſuſpect their *new Friends*. Now by the ſequel of the Diſcourſe it is manifeſt, that by their *new Friends* he means thoſe whom the *Declaration repreſents for their Friends*, and that being the King's Declaration, it's the *King and his Council*, whom he muſt needs mean by their *New Friends*, and conſequently it is the *King's Expreſſion* of Kindneſs to them in *his Declaration*, that he would have them to *ſuſpect*. But how ill ſuch a *Deſign* becomes a *Member of the Church of England* is very apparent. For ſhe hath always taught her Children not only, not to Reſiſt, but to Honor the King, and conſequently never allows them to ſpeak evil of, much leſs (upon weak Surmiſes) to charge him with the *baſeſt Diſingenuity*, viz. a Deſign to *cheat all that truſt* him. At his Majeſties *firſt approach* to the Throne, we all unanimouſly concluded it our Duty to *believe and truſt* to his *Royal Promiſe*, and ſeem'd with a becoming Zeal to ſuſpect the Loyalty of all ſuch as *diſtruſted* in the leaſt the ſincerity thereof. And what reaſon can we have to be weary of well doing?

There was a time when we thought *any*, the *leaſt diffidence* in the King's *repeated Promiſes* to be the moſt *diſobliging thing* in the World, and ſuch as would be *reſented* accordingly; we had then *Courage* and *Conſcience* enough to ſtick to our *Principles*, and ſhall we now be ſo *eaſily frighted* out of our *Wits and Loyalty*, as ſome *Neuter-paſſive-Royaliſts* are, whom we ſee driven from their *old Principles*, as ſome *ſilly Birds* are from *their* Food by *Men of Clouts*, an *empty windy Noiſe*, or a *ſenſleſs Scare-crow* dreſs'd up by any *Pampleteer*, who envies their Happineſs. O fooliſh *Galatians*, you did run well at firſt, who has hindred you of late from holding on in the ſame good old way of Duty to God and the King, who has been Indulgent to you *beyond a Preſident*, and done nothing to diſoblige you, but in keeping you from *biting and devouring one another* you know not why? And *who will harm you, if you be followers of that which is good?* I am one of thoſe, who am *ſo valiant* as to have none of *thoſe Fears and Jealouſies about me* which our *Author* ſpeaks of, nor do I think, that he himſelf who acts *this timorous Part* before the *Diſſenter*, do's *believe* himſelf, but only *pretends* it, in purſuance of ſome *other dark Deſigns*, for which his *Letter* (as *black* as it is) would *bluſh* if they ſhould be brought to light. The King has done all things that in him lies, to create a Confidence in him, and all things conſpire to give us Eaſe, Satisfaction and Security, if *we* are not *wanting* to our ſelves; and therefore we have great reaſon to be extreamly pleas'd and oblig'd, and to ſhew the Nation (that part of it which is *without*, as well as that *within* the Pale of the Church) that we are ſo; for this is ſuch a piece

of

of *Good Manners* as will be a *Christian Duty*, and not a *Court Complement*; and the *Vertue* of it is the greater, becauſe it is now become *neceſſary* for the preſervation of the Church of *England*, and the juſtification of her avow'd *Principles of Loyalty*. We have hitherto been taught *abſolute* and *uncondition'd Obedience* for Conſcience ſake, and practis'd it in oppoſing the *black Bill of Excluſion*, for which our *Divinity* as well as our *Policy* was arraign'd by ſome ſuch *Proteſtants at large*, as the *Author* of this Letter, at leaſt our *want of Foreſight* and *palpable Inadvertency*. And ſhall we not *now retain* the ſame *Integrity* and *Wiſdom*, and the ſame *Conſciences void of offence towards God and Man?* Wherein hath our Gracious Sovereign been *worſe than his Word* to us? Ours is the *National Religion* ſtill, our *Revenues* and *Privileges* are as *great* as ever, our *Churches* are as *well fill'd*, our *Sacraments* as *much frequented*, our *Miniſters* as much *reſpected*, at leaſt, as they were in the *late King*'s time, the *preſent State* of *the Church of England* is as *flouriſhing* as ever we knew it, and ſo Exemplary is the *King's Self-denyal* in the Exerciſe of *his own Religion*, that he hath not taken any *one Church* or *Chappel* throughout the Kingdom for himſelf, or thoſe of his own *Communion*, which was ever dedicated or appropriated *to ours by Law*, ſo little cauſe do's he give us of Repining, and ſo much of Rejoycing and Gratitude.

The firſt Reformers in *Germany* (as whoever peruſeth *Sleidan's Commentaries* may obſerve) repeated their Addreſſes of Thanks to the Emperor, as oft as he renew'd his Promiſe of Protection: and when ſomething had been done in the Chamber of the Empire, that ſeem'd to them an *infringement* of *former Grants*, and ſome ſuggeſted *his Deſign* to oppoſe them by *a War*, upon his *Gracious Declaration, in a Letter* to them, of his Reſolution ſtill to Protect them, they made a *new Addreſs of Thanks* for delivering them from their *new Fears*, by *renewing his Promiſe*. And tho' in like Circumſtances ſome of *the Church of England*, who had *put ſuch Bounds to their goood Breeding*, as our *Author* cautions others to do, prov'd *reſty*, *and refus'd* to *repeat their grateful Acknowledgments* for his Majeſty's *late Gracious Declaration* to *Protect them in the firſt place*, leſt ſuch an *innocent* and *uſual* piece of *Good Manners* ſhould be interpreted to be the *Approbation* of the *King's whole Declaration*; yet *others* acted more *agreeable* to the forecited Preſident, by *renewed Addreſſes on that* occaſion: whereby they declar'd, that they *ſtill believ'd him ſincere* in, and *faithful* to his Promiſe, notwithſtanding all the *Suſpicions*, that by *Malecontents* were whiſper'd to the contrary.

Sleid. Comment. l. 10. Edit. Argentor. 8. p. 292.

And

And let the World judge, whether [illegible] have not acted *more agreeable* to the Loyal Principles of the Church of *England*, than *this Author*, who not only ſuſpects the Ingenuity of his Sovereign's Promiſe, but writes on purpoſe to propagate his Suſpicions among the reſt of his Fellow Subjects. They cannot by *Words* or *Writing* treat the *King worſe*, who have an *opinion of his Idolatry*, than *he* do's; nor can the *Church of Rome* her ſelf be *worſe at Healing* than he is, who *pretends* ſo much to it; and therefore 'twill be fit for *Diſſenters* to pauſe upon his Methods, before they believe them, or have ſo good an opinion of *them* or *him*, as not to be *upon their guard* when he accoſts them, like one fully reſolv'd that his *over-merits of the Crown* ſhould never do him prejudice. And if it be *Moral Parricide* to wound the Reputation of him whom theſe three Kingdoms deſervedly Honor for their *Common Parent*, and *Father of their Country* (except his licencious Pen can give us a Diſpenſation for that too, and ſecure us by a *Non obſtante* to the Divine Law, that God will not think the worſe of us for it) the true Sons of the Church of *England* will not take *his Judgment* to be any *intellectual Standard*, nor be ſeduc'd into ſo *crying a Sin* by his ſubtil Devices. His *whole Letter* betrays ſuch *groundleſs Fears and Jealouſies* of the King, and drives on an *Intereſt* ſo very deſtructive to the *Crown and Church of England* (of which I profeſs my ſelf to be a Member) and declaims with ſo deep a Reſentment againſt *her* Perſecuting Humor, that how *ſincere* ſoever his Addreſs may ſeem to them, who judge of his Sincerity by the *clearneſs of his Style*, more than by the *weight of his Reaſons*, and have Minds prepar'd to be deceiv'd by his malicious Inſinuations, becauſe he tells them, that they *come from a friendly* Hand; yet I am one of thoſe who have neither Faith nor Charity enough to believe Him to be either a *good Subject*, or a *true Son of the Church of England*. And I muſt beg his pardon, if I am both *ſurpris'd and provok'd*, to ſee that in the *Condition we are now put into by the Laws, and the ill Circumſtances we lie under*, by having the Perſecution of Diſſenters, and the want of Loyalty to the King laid to our charge; We who pretend to be *true Sons of the Church of England*, ſhould endeavor to *make our ſelves and others more uneaſie, and obnoxious to the Preſent Authority* which God hath ſet over us. And methinks he ſeems to be *ſore put to it*, when out of a deſire of *revenge* he teaches *Diſſenters* to run to *their old Methods of Embroyling the Kingdom, with too much haſte to conſider all the Conſequences*, and hopes to *inſtigate us* of the Church of *England* to *run along with them to the ſame exceſs of riot*. They muſt be *unreaſonably valiant* who dare follow ſuch Advice, and ſuch an extraor-

extraordinary Courage at this *unseasonable time, to say no more, is too dangerous a Vertue* to be *commended* by any *good Christian* or *good Subject* He had need to go upon *certain Evidence*, who charges *his Neighbor*, much more *his Prince*, with sinister Intentions and Treachery in his Kindnesses; otherwise he violates the *natural Obligations* of Justice and Charity, as well as the *Loyal Principles* of the Church of *England*. What then may we judge of *T. W.* who in the *Name of the Church of England* takes such pains to persuade the Dissenters that their New Friend, their Gracious King, is a treacherous Man; especially considering the weakness of those Reasons wherein he grounds his Suspicion, and which come now to be Examin'd?

The First I find *pag.* 2. That the Dissenters are not the King's *Choice*, but his *Refuge*, after the Church of England *hath refus'd his Courtships*.

That he might the better *teach Dissenters* to cast off their *new Lovers*, he persuades them that they had before made their ineffectual Courtships to the *Church of England*, and been *scornfully rejected* by them, and must either *drive* a *Contrait* with *them*, or despair of *good Fortune* for ever; and that if their sudden Passion have not blinded them, they must needs see, they Court them not *for Love* but *Interest*. Which to me seems (to speak *as softly* as may be) a very rude Insinuation, such as *T. W.* would never have us'd, had he not wanted *the Bounds to his Ill Breeding*, which he would have others put to *their Good Breeding*. An Insinuation that equally wrongs the *King* and the *Church of England*, who would no more be guilty of *putting her King to his Shifts*, than *such a King* as *ours* would stoop to such *mean* ones. Did not his innate Clemency and Compassion to his Subjects (perhaps to an Excess) prompt him to it, I see no *necessity of his Circumstances* that could drive him to *Court* the more despicable part of them, as the *Dissenters* are reputed to be.

What Courtships of the King, or from Men of his Communion, the Church of *England* hath *rejected*, I know not; and what *Applications* soever shall be made to *her in the first* or *second* place, I doubt not but she will receive with that Respect and Duty which becomes her.

But the next Insinuation is more considerable;

That there is no Alliance between Infallibility and Liberty, *pag.* 4. That it is the *bringing together* the two most *contrary* things in the World; and that their Absolution for the *mortal Sin of promising it*, is to be had upon no other Terms than *their Promise to destroy them*; which

which they will be the eaſier tempted to do, becauſe in truth they have no Inclination, no not ſo much as to give them any Quarter, but to Uſher in Liberty for themſelves under that Shelter; for which he refers them to Mr. *Coleman's Letters, and the Journals of Parliament*, where they may be convinc'd, if they can be ſo miſtaken as to doubt; And that they cannot forbear, even in the height of their Courtſhip, to let fall *hard words* of them, becauſe their *cruel Nature* is not to be *reſtrain'd* from ſtarting out, as diſdaining to ſubmit to the Uſurpation of Art or Intereſt. Now to ſhew the weakneſs of all he ſuggeſts on this Head, I ſhall offer theſe Two Conſiderations.

1. Whether there be not ſome difference between the Church of *Rome* offering Liberty to Heretics, and a Gracious King of *that* Communion, promiſing *Eaſe to his Subjects?* For however cruel toward Diſſenters, the Principles of the Church of *Rome* can be ſuppos'd to be, the Sweetneſs of his Nature may correct *them*, or the *Generoſity of his Courage* over-bear them. A Papiſt may be a Friend to Liberty, and a known Enemy to Perſecution, and our *preſent King*, upon whom you ſquint, *was* always ſo, and *ever will* be. There is no Religion ſo bad, but there may be very *good* Men among the Profeſſors of it; however inexorable to thoſe it calls Heretics, Popery can be thought to be, there are *many* Papiſts (we know) merciful Men. And who more worthy of that *Character* than *this Prince*, whoſe *Clemency* hath hitherto ſo flatly given the Lye to all former Characters of a Popiſh Succeſſor? Were it not then more fair, and juſt, to believe this Declaration ſincere, becauſe made by ſo good a Prince, than to ſuſpect it of Treachery, becauſe we have a bad opinion of his Religion? And that the Obligations of *Natural Religion* will prevail more with him to be *ſtill merciful* in his Proceedings, and *faithful to his Promiſes*, than the ſuppoſed Principles of Popery, to betray thoſe that relie on his Royal Word, which is as currant as his Coyn?

Our Confidence in our Prince's Word, which is as *ſacred* as his Perſon, will be our greateſt Prudence. We can never truſt our Lives and Fortunes in ſafer Hands than his, to whom by our Addreſſes we have ſo unanimouſly tendred them, at which his Enemies and ours are not a little netled. If we are any of us afraid of his Power, it is not his Fault but our own; take not mine, but St. *Paul's* word for it, *Do that which is good, and you ſhall have praiſe of the ſame*; but if you do that *which is evil*, you may well be *afraid your ſelves*, and *make us ſo too*, for he *bears not the Sword in vain, but is the Miniſter of God for revenge, to execute*

wrath upon them that do evil. He has oblig'd us ever ſince he came to his Throne in ſuch a Princely manner, as to puzzle our Underſtandings, as well as our Gratitude, we are as ſafe and ſecure as we can deſire to be, whilſt he lives, and he is content we ſhould be as *true to our God* as to *our King*.

2. And yet it is no *ſuch Paradox* as he pretends, *pag.* 4. that *Popery ſhould be* a Friend to *Liberty*, or the Pretenders to Infallibility *tolerate Diſſenters*, and live peaceably with them. That there have been great Cruelties acted by Men of that Communion, is out of queſtion; and *this Author* acknowledges (*p.* 10. *l.* 16.) that there have been *Prelates of our Church* too rigid: And as theſe are now convinc'd of their Error, in being ſevere to Diſſenters, (as he ſaith *p.* 16. *l.* 1.) is it not poſſible that *thoſe* may ſee *their Miſtake* too? eſpecially ſince they *pretend to Infallibility* only in Matters of *Faith*, not in *Fact*, or the Conduct of their Practice. However, what hath been practis'd in other Places, is not altogether unfeazable among us. For beſides the Toleration of the Three Religions in *Germany* by the Treaty of *Munſter*, Dr. *Burnet* (whom he will not deny to be an authentic Hiſtorian) in a late Account he gives of *his Travels* (*pag.* 289.) acquaints us, That *Charles Lewis*, late Prince Palatine, ſeeing of what advantage *Liberty of Conſcience* is to the Peopling of a Country, not only allow'd the Three Religions (the *Calviniſt*, *Lutheran*, and the *Roman*) to be Profeſs'd there, but built a Church for them all Three, which he call'd *The Church of the Concord*; in which they all had (in the Order above ſet down) the Exerciſe of their Religion; and yet he maintain'd the Peace of his Principality ſo entire, that there was not the leaſt Diſorder occaſion'd by this Toleration. The like Toleration, without the leaſt Diſorder, the ſame Perſon tells us (*p.* 286.) is maintain'd at *Francfort*. And who is ſo great a Stranger abroad, as not to know, that the Cantons of *Switzerland* are made up of *Proteſtants* and *Papiſts*, all united by their common Intereſt, notwithſtanding their Differences in Religion. And in two of thoſe Cantons (as the forecited Author aſſures us, *pag.* 27.) *Apenzel* and *Glaris*, both Religions are tolerated, and capable of equal Privileges. And in ſome Bailiages, conquer'd in common by the Cantons of *Bern* and *Friburg* in the Wars with *Savoy*, the two Cantons name Bailiffs by turns, and both Religions are ſo equally tolerated, that in the ſame Church they have both Maſs and a Sermon, and that with ſuch equality, that on *one Sunday* the Maſs begins and the Sermon follows, and on the next *Sunday* the Sermon begins and the Maſs comes after it, without any diſorder or murmuring.

Theſe

These Instances are undeniable Evidences of the consistency of *Popery* with *Liberty of Conscience*, so that whatsoever Arguments can be produced to prove the contrary, are like *Zeno*'s Reasonings against the possibility of Motion, confuted by the noise of *Diogenes*'s Tramplings, that disturb'd his Lectures. It's in vain to argue that Papists cannot live peaceably where they are tolerated, or that they cannot tolerate others, where they have Power, since we can produce such plain *Matter of Fact* both for the one and for the other. And since some Papists live peaceably with Protestants, and allow them to enjoy equal Freedom with themselves, in the Exercise of Religion, a Pretence to Infallibility may be *consistent* with *Liberty*, without building upon a *Foundation of Paradoxes*, which he says is *so dangerous*; And this Suggestion is no concluding Argument, that the King intends to deceive the Dissenters, and oppress all other Parties but his own.

You have seen plainly, that the Papists do allow Living and Liberty to Protestants under them in *Germany*, by the Treaties of *Munster* and *Osnaburgh*, that they have alternative Election of Magistrates, and that neither Party do's, or is *allow'd* to disturb other in the Exercise of their Religion in Publick, and that all others with a free Conscience, without *Disturbance* or *Inquisition*, shall Exercise their Religion in *their own Houses* privately, and in the Neighborhood, where, and as often as they please; and therefore we have less ground to suspect their doing it sincerely here in *England*, where 'tis more their Interest, because the King is so great a *Lover of his Country*, that he will never give the *Power* into those *few Hands of the Catholics*, against the *more numerous Party of his Protestant Subjects*, and consequently *more able* to Serve him against his *potent watchful Neighbors*, who would catch at such an opportunity to stir up Wars against him both Abroad and at Home. The King knows that he is sure of the Hearts and Hands of all the true Sons of the Church of *England*, and he will never oppress them to make them *Hypocrites*, or to lose *their Services*.

His next Suggestion of *Suspicion* is from the *Instruments* of this new Friendship, *pag.* 4. whom for Arguments sake (designing to make them *out of love* with them, and to question their *Integrity*) he supposes to be *suspicious Persons*. And are not all such Hypothetical Arguments as easily blown away by supposing the contrary? I will easily grant him, that they are bad men, who Preach up Anger and Vengeance against the Church of *England*, *pag.* 5. But as the King discourages all such kind of Discourses in his own Chaplains, so we may charitably suppose, that

whoever uſe them, are none of his Inſtruments, who deſigns Eaſe to Diſſenters without Vengeance againſt the Church of *England*. And therefore they who act that cholerick Part, are, I am ſure, none of the King's Inſtruments. You maliciouſly ſuggeſt, that the Mediators of this new Alliance have been formerly Employ'd in Treaties of the ſame kind, and there detected to have acted by Order, (by *whoſe* you do not tell us, but leave us to our gueſs, nor by whom ſo detected) and to have been impower'd to have given Encouragements and Rewards, and that this is an Argument to ſuſpect them. Nay, you come *farther* home, and inſinuate that the King hath given them a Commiſſion, and not improbably a Diſpenſation in the Caſe of Truth, when it may prejudice *his Service* that Employs them, (*Calumniare audaciter aliquid hærebit*) and would have the Diſſenters look upon them as Embaſſadors ſent to lie Leiger, *i. e. Ad mentiendum Reipublicæ cauſâ*. You ſuppoſe there are ſome Men *Employ'd* by him who have Means and Authority to perſuade by Secular Arguments, and that they in *purſuance* of that Power, have ſprinkled Mony among the Diſſenting Miniſters, and that this is an Evidence of the Deceit intended; and that many unfortunate Men (whoſe Names you will not be tempted to diſcover) have fall'n under this Temptation, who for fear their Frailty ſhould be diſcover'd and expos'd, will continue it, whoſe Arguments, tho' never ſo ſpecious, are to be ſuſpected, becauſe they came from them who have Morgag'd themſelves to ſevere Creditors, who expect a rigorous obſervation of the Contract, let it be never ſo unwarrantable; and theſe are the Dog-Stars of all the malignant Influence againſt which you declaim: But how came you to be privy to all this, unleſs you were once *One of the ſame Cabal*, and one who hir'd them to Preach up Anger and Vengeance againſt the Church of *England?* If there be any ſuch inflaming Eloquence in the Conventicles, I will eaſily grant it to be as unſeaſonable as your Pamphlet, and they who act this cholerick Part, upon what Forfeiture ſoever they are oblig'd to it, are very corrupt Men, no doubt, (almoſt *as bad* as your ſelf) and their Wages in the next World, without Repentance, will be *Death, and that Eternal*, whatſoever they hope to get by it in this.

The laſt of his *Inſinuations*, is from the *great Endeavors* that are us'd *to Court Addreſſes*, it being improper for the Benefactor to preſs Men to be Thankful, and an Argument that he intends to Snare them by their own Acknowledgments, as he ſuggeſts *pag.* 7. But to allude to his own Compariſon (a little after,) our Great Sovereign is not of ſo *mean* a Spirit,

Spirit, as to ſollicit for Love-Letters; He entertains the Grateful with Reſpect, but when did he ever Court the Ungrateful to give him Thanks? I have heard of Inſtances, wherein he forbad the moving of ſome to Addreſs that needed Courting, but never the contrary, except from this Author. It may be ſome Perſons, aſham'd of the Ingratitude of ſome of their own Party, were active to remind them of their Duty, but it is an incredible Calumny, that the King ſhould Court, much leſs Threaten, or cauſe to be Courted or Threatned (as this Man affirms, *pag.* 7.) any to Thank him for thoſe Favors, which not the expectation of Applauſe, hut his own innate Goodneſs hath produced. No, it's the more Glorious to be Thankful to him, becauſe ſuch is his Clemency, that with ſafety to our Temporal Intereſt we may be Ungrateful.

I have heard indeed, that as many Biſhops as were then in *London*, did meet together, upon the ſenſe of their Duty to draw up an Addreſs of Thanks to the King; which having done, they ſent down Copies of it to ſome of their Brethren, one of which, and he as good a Caſuiſt, and as far from the Court as any of his Bench, having ſeriouſly perus'd and conſider'd it, gave this Judgment of it, *That he highly approv'd it, as prudently Penn'd, and ſuch an Acknowledgment of his Majeſties Signal Favors to the Church of* England, *and all her Members, as their Gratitude and Duty indiſpenſably oblig'd them to pay.* And he not only Subſcrib'd it chearfully himſelf, but us'd his beſt Diligence to procure Subſcriptions of the Clergy to it in his Dioceſe, and having receiv'd ſome nameleſs Letters (like this of *T. W.*) to diſſuade him from Addreſſes, and among the reſt thoſe call'd the *Oxon. Reaſons*, he anſwer'd them all, to the ſatisfaction of all thinking Men, who ſaw them, and concluded, That he ſaw nothing in them that look'd like a Reaſon againſt it, only ſome groundleſs Fears and inſignificant Jealouſies; and that if the Clergy at this time, and in theſe Circumſtances we now are, ſhould generally and obſtinately deny in an humble Addreſs to give his Majeſty Thanks for ſo Gracious a Promiſe of preſerving that *ALTAR* from being overthrown, at which yet he did not worſhip, he fear'd it would give him too much cauſe to ſay, That he had little Reaſon to protect them, who ſo peremptorily refus'd, at the Motion of their own Biſhop, to Thank him for it. And others wiſh'd, that the niceneſs of particular Men, where in truth no need was, did not at laſt hazard the whole; and ſo indeed it muſt have done, had not his Majeſty, in imitation of HIM whom he Repreſents among us, of his great and undeſerv'd Mercy been *Kind to the Unthankful*, and according to his accuſtom'd Goodneſs

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ſpar'd the Church for the ſake of the ſmaller viſible number that were in it; ſo great Grace may, if they are not paſt cure, heal their Infidelity and Revolt from their Duty, eſpecially when they are thus invited to believe, and adhere to a Prince, of whom we have had ſufficient Experience, that he will no more recede from his Promiſe, than he would fly from his Enemy in the Day of Battel. If the nature of Thanks be ſo unavoidable a Conſequence of being pleas'd or oblig'd, (as our Author confeſſes) and they will preſently ſhew themſelves in Looks, Speeches, Writing and Actions; then they from whom Thanks do not naturally flow, upon ſo juſt and great an Occaſion, are to be reckon'd among the Ἀχάριστοι, thoſe unholy and unthankful Men, whom the Apoſtle foretells us will ariſe in the latter days, who not only will give no Thanks, but have none to give. If our Obligations were leſs, and our Senſe of the Religion of Gratitude, as little as our Authors; yet I wonder he ſhould be offended at ſuch an innocent and uſual piece of Good Manners. He would make us ſuſpect him for one of the Members of *Forty Eight*, who Voted no more Addreſſes to be made to the King; for he is ſo mightily netled at theſe weekly Addreſſes of Loyal Men, from all Parts of the Kingdom, that he would make us believe, if we conſulted the Bills of Mortality, we ſhould find ſome numbers murder'd by them. He tells us that the Prieſts (who are not proper Secretaries for the Proteſtant Religion) made the firſt Draughts of them; A Scotchman would take the liberty to tell him, that he were very good Company, and an Engliſhman would wonder how he came to be ſo privy to this Secret, unleſs he were at their Elbows when the Prieſts Indited them. Theſe extravagant Acknowledgments (as he calls them, extravagantly enough) which he pretends all the Poſt-horſes are tir'd with carrying Circular Letters to ſolicit, give us a Copy of his Countenance; And that where Perſuaſions cannot delude, Threatnings are employ'd to fright Men into a Compliance (but where, or by whom, he knows not); And that the manner of getting them did extremely leſſen their value; And that the Thanks which fill'd the Gazetts, were either Trifles or Snares, which either ſignifi'd nothing, or a great deal more than was intended by them who gave them. By all which he proves himſelf a greater Maſter of his Pen than his Paſſions, that his Wit is more than his Manners, and that his Republican Zeal has, like a Cormorant, devour'd his Charity to his Fellow Subjects, and his Loyalty to his Prince. Do not his Objections to his Majeſties Belief now hinder him from ſeeing his Vertues, whilſt he inſtigates others to diſcredit and diſobey him? One would think he himſelf,

himſelf, who pretends to be a Son of the Church of *England*, made but a Jeſt of the Doctrin of *Non-reſiſtance*, whilſt he is ſo fearful of the Submiſſion of his Fellow Subjects, to the King's ſo juſt and reaſonable Expectation from them. Is not our Peace at Home, and our Prince's Reputation abroad, of more value than to be hazarded for want of a Complement, as he calls it? If I did not think it a Task too hard for me, to perſuade a Man ſo bewitch'd with a turbulent Spirit as he is, to grow more peaceable; and thought he were not ſo far gone in his new Paſſion, but that he would hear ſtill; I would not be diſcourag'd from diſſuading him to relie on a Death-bed Repentance. If he have not engag'd himſelf in the Ways of Faction, in an Aſſociation beyond Retreat, and be not hurry'd on by his firſt Heat, I would requeſt him to look back upon what he has written, before it be too late, and not ſacrifice the true public Intereſt of the Nation to his private Revenge; which will ſpeak him a Man of good Morality and Underſtanding, as well as a great Wit: But I fear, that as he has betray'd too much Weakneſs, in entertaining and propagating theſe groundleſs Fears and Jealouſies, by which he ſpeaks his Spleen, and not his Conſcience; ſo he will ſhew too much Obſtinacy to forſake and recant them, being none of thoſe who thinks himſelf oblig'd to obey for Conſcience ſake.

And now I leave *T. W.* to review his own Reaſons, and conſider, whether they be not too weak to acquit him from Uncharity and Diſloyalty, in charging his Sovereign with Treachery in the Declaration of his Mercy to Diſſenters, or (which is much the ſame) in perſuading Diſſenters to ſuſpect him: And the worſt I wiſh him is, that the ſenſe of his Guilt may make him a true Penitent. I proceed to the Second Part of his Deſign, which is

To excite the Diſſenters to uſe their Intereſt againſt the Eſtabliſhment of that Liberty by Law, which his Majeſties Clemency hath Indulged to them.

If he can perſuade the Diſſenters to throw the King's Declaration of Indulgence at his Head, which is within the Bounds he has ſet to his Good Breeding, and to throw away their preſent Advantages, and to ſtay for the Liberty of the public Exerciſe of their Religion till the Parliament allow it them, and to ſatisfie themſelves with thoſe imaginary Advantages of which they can hardly fail in the next probable Revolution, if by an unſeaſonable Activity they loſe not the Influence of their good Star, which promiſes them every thing that is proſperous, for that all things ſeem to conſpire to their Eaſe and Satisfaction, if

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by too much haſte to anticipate their good Fortune, they do not deſtroy it; Such a prevailing Eloquence as this, would ſpeak him an Orator beyond compare, and would give us cauſe to conclude by the Effect it had upon them, that the Diſſenters had not yet been ſo long reſtrain'd from their Liberty, as to have any ſtrong Appetite to enjoy it again: but the *Indians*, I believe, may as ſoon catch Monkies with a Mouſetrap, as he can draw in the Diſſenters with ſuch a dull Device as this, to deſtroy themſelves by uſing their Intereſt againſt the Eſtabliſhment of that Happineſs by a Law, which his Majeſties Clemency hath already Indulg'd them. For this purpoſe, *pag.* 8. he inſinuates the Irregularity of the Declaration in point of Law, which whether it be ſo or no, is certainly not ſo fit to be determin'd in a Pamphlet, as in *Weſtminſter-Hall*, which already hath given its Opinion in favor of the Prerogative. And after that, it is (methinks) no ſmall Preſumption to Cenſure the King's Actions as irregularly done, which proceed upon ſuch ſpecial Verdict for their Legality.

As the King do's not need the Diſſenters Thanks to juſtifie his Declaration in point of Law, ſo neither do the *Papiſts* doubt of the Legality of his Power of Diſpenſing with them for his Time, but they deſire to have the Royal Favor made more laſting to them by a Law.

Beſides, is it not very ſtrange, that Men ſhould generally acknowledge the King a Right to Diſpenſe with Penal Laws againſt Theft and Murder, which are founded upon a Divine Sanction, yet queſtion his Right to Diſpenſe with thoſe againſt a Conventicle, which can make no ſuch Pretences? Or that this ſhould lay a Foundation for the breach of all Laws (ſo ſaith this Writer, *pag.* 9.) and that ſhould not? Or that Diſſenters ſhould look like Council Retain'd againſt *Magna Charta*, for thankfully receiving the Benefit of this, and Felons never be ſo Cenſur'd for that? But if (as he preſumes to affirm) the Declaration be irregular, it's not a little difficult to comprehend, how this becomes an Argument againſt Endeavoring to have the Liberty granted by it, Confirm'd by a Law; ſince the Invalidity of their preſent Grant ſhould in all reaſon make them more ſollicitous for ſuch a Confirmation, as may preſerve the Liberty they are ſo deſirous to enjoy.

His Arguments to me ſeem very weak againſt this mighty Power of Diſpenſing, which needs not the Juſtification of a Parliament, tho' the Penal Laws and Teſt want their Repeal, which I hope they may have in good time, without endangering or deſtroying our Religion, or Properties. But our Author thinks this a proper time to put the Prerogative

gative in Pickle, for ſome other Generation that can better digeſt it than the preſent; and in purſuance of his Deſigns, he makes the Laws ſpurn againſt their Maker; which is not the way to ſecure our Religion, but to make our Church the more odious, by practiſing that which ſhe profeſſes to abhor: She has taught her Sons to believe, that no Power on Earth can give Licence for the doing of that which is *Malum in ſe*, an Offence in its own nature, and ſo declar'd by the Divine Law; but that *Malum prohibitum*, which in its own nature is indifferent, and becomes an Offence only becauſe ſome Law of the Land makes it ſo, ſhe thinks may be diſpenſed with, according to the King's Diſcretion, whom ſhe allows to be the proper Judge of Public Neceſſity. 'Tis impoſſible for Human Law-makers, who have no pretence to Infallibility, or a perpetual Divine Aſſiſtance, to foreſee all particular Accidents, Miſchiefs, and Inconveniences which may happen in particular Circumſtances by or from the making of any particular Law; And therefore there muſt be ſome Power always viſible and in being, to Suſpend or Diſpenſe with ſuch Laws, as the Public Good and Safety of the People, or an emergent Neceſſity requires, which is by Law in the King, who is the Head of the Public Good, and the Fountain of Juſtice and Mercy; which Power is ſo united to his Royal Perſon, that he cannot transfer, give away, or ſeparate the ſame from himſelf, as all the Judges of *England* reſolv'd, (*Lord Coke lib. 7. fol.* 36.) nor can he bar himſelf from that which is ſo inherent in him, and inſeparably annex'd to his Royal Perſon, no not by an Act of Parliament; for by ſo doing he would ceaſe to be King, (*Coke lib. 7. pag.* 14.) the moſt he can do, is only to agree, that he will not uſe that Right but in extraordinary Caſes and Occaſions, when in his Princely Wiſdom he ſhall find it neceſſary for the Public Good: Nor is his reaſſuming to Exerciſe ſuch a Right, any Breach of his Promiſe or Oath at his Coronation, but a making uſe of that Condition imply'd in his Agreement, as to ſuch particular Caſes, and ſuch preſent Circumſtances. The King cannot Repeal, and totally make void the Law by his own ſingle Power without a Parliament, but Relax, Suſpend, and Control it for a time, with reſpect to the Advantages or Neceſſities of his People he may, which is a temporary Repeal, or the laying the Law down to ſleep for a time in a legal way, which is a ſufficient Diſcharge to them who are Commiſſion'd under him, and by his Authority, to put them in Execution. Our Author knows, that the ſtrict keeping of *Lent* is enforced by great Penalties in our Laws, *viz.* 2 & 3 *Ed.* 6. *cap.* 19.

& 6 *Ed.* 6. *cap.* 33. 5 *Eliz.* 5. and yet that the King was never queſtion'd the Power of Diſpenſing with them all, either by Judges, Biſhops, or Parliament, but his Power in theſe Points has had an univerſal Admittance, with a *Nemine contradicente*; and why then ſhould it be arraign'd only in Diſpenſing with thoſe Penal Laws relating to Religion againſt Conventicles or Recuſants?

In his next Attempt he ſeems to imitate the laſt and deſperate Shift of the King of *Moab*, when he took his eldeſt Son that ſhould have Reign'd in his ſtead, and offer'd him a Burnt-offering upon the Wall, to move the *Iſraelites*, by that Inſtance of his Miſery and Deſperation, to pity him, 2 *Kings* 3.27. For, to move the Diſſenters Compaſſion, he ſacrifices the Reputation of his own Mother the Church of *England*, confeſſing, *pag.* 10. that ſhe out of revenge, for the rough uſage ſhe met with from the Diſſenters in the time of their Reign, upon the late King's Reſtauration made the Penal Laws againſt them; and leſt they ſhould imitate her Faults, he cautions them againſt ſeeking to be reveng'd, by attempting the Repeal of them. Whether this Inſtance of his Deſperation will be as ſucceſsful as the King of *Moab*'s, and prevail with his Adverſaries to quit their Advantage, I know not; but if it do, they are certainly very good-natur'd Adverſaries in both the Acceptations of the Phraſe, whether it denote the exceſs of their Kindneſs, or the defect of their Underſtandings. Some Men are ſo Spider-ſpirited, as to ſuck Poyſon out of the ſweeteſt Flowers: For my part, I cannot think ſo ill of thoſe Great Men, who ſuffer'd with ſo much Chriſtian Patience for their Loyalty, as that they came from under the Rod breathing nothing but Revenge againſt their Perſecutors. It is a more juſt Account, and ſuitable to the Character of their Piety and Loyalty, that what they then did in Severity againſt the Diſſenters, was not from private Revenge, but from the Neceſſities of the Kingly Government, to which the Diſſenters had been very pernicious, and which they thought could not be ſafe, at that time, without the ſuppreſſing of them.

But if his Suggeſtion were true, that the Penal Laws againſt Diſſenters were made out of Revenge, what Argument is this againſt their endeavoring the Repeal of them? Unleſs it were Criminal to ſeek for a Releaſe from the Injuries that Revenge hath laid upon them, or a Sin to flee from the Avenger of Blood into the City of Refuge. To Retaliate Injuries is a Crime, but to ſeek for Protection and Eaſe from them is not. And I ſee not but that the Diſſenters, if they be (according to

to his Character of them, *pag.* 10.) Men of good Morality and Underſtanding, may thus argue, *The Church of* England, *after the late King's Reſtauration, ſacrific'd its Intereſt to Revenge, in making the Penal Laws againſt us, and therefore we may lawfully, for our own Eaſe, endeavor the Repeal of them, and not loſe the preſent Opportunity to reſcue our ſelves out of her avenging Hand.*

But to mend the matter, he tells us, *pag.* 10. that the Common Danger had now ſo laid open the Miſtake, that all former Haughtineſs of the Church of *England* toward them, is for ever extinguiſh'd, and hath turn'd the Spirit of Perſecution into a Spirit of Peace, Charity and Condeſcention. A fit Argument to infer this Concluſion, Therefore the Diſſenters ought not to endeavor their own Eaſe. Whereas this ſeems the more natural Inference, That therefore the Church of *England* will now joyn her Endeavors with them for the Repealing of thoſe Laws, the Enacting and Execution of which he imputes to a Spirit of Perſecution.

But to do the Church of *England* right againſt theſe malicious Suggeſtions, I am ſure her Principles are againſt Perſecution, or any thing of Violence and Cruelty toward any for Religion; And whatever may have been the Practices of ſome rigid and violent Perſons of her Communion, the moſt Wiſe, Pious and Learned of them, have ſtill declar'd it unlawful to make any Sufferers for their Conſcience, unleſs where it interferes with the Peace and Safety of the State: They would have no Man's invincible Perſuaſion in Religion be made High Treaſon, as it was in Sir *Tho. More*'s and the Biſhop of *Rocheſter*'s Caſes. The Opinions in Religion that are inauſpicious to the Government, they think ought to be puniſh'd, not becauſe they are Errors in Religion, but becauſe they are Seditious and dangerous to the Government. Now when they are, and when they are not ſo (as the change of Circumſtances in the State may alter their Proſpect on it) the Government is more proper to judge than the Church, and when that thinks its Safety not endanger'd by the toleration of them, ſhe is not for puniſhing them. According to which Principle, by the ſame Reaſon that ſhe was for making the Penal Laws formerly, ſhe may now be for their Repeal, becauſe the Government thinks it ſelf ſafe without them. And this (I think) is almoſt the only thing wherein *T. W.* doth not Miſrepreſent her, That now ſhe is really for the Eaſe of Tender Conſciences; not (as he brings in her Enemies ſuggeſting, *p.* 12.) becauſe ſhe wants Power to Oppreſs, but becauſe the change of Circumſtances in the Govern-

ment, makes the Opinions of Diſſenters, whether Proteſtant or Popiſh, not ſo dangerous to the Peace of the State, or the Authority of the Civil Powers, as formerly they have been. And this ſhe may modeſtly conclude, because the King and his Council have thought fit to Indulge them, whoſe Intereſt obliges them to be moſt Impartial, and whoſe Experience in State Affairs makes them moſt able to judge of ſuch things.

The State was then in ſuch real or imaginary Dangers as it is not now; The Succeſſion of the King to the Crown is not now in Diſpute, nor is Dominion believ'd to be founded in Grace, if ſuch Times ſhould come again, the old Severities might be ſoon reinforced: Whilſt we are in no danger of them, let us put them into a Condition of Eaſe and Safety frankly, that they may have no juſt Prejudice againſt us or our Religion, and that the King, who is intitled to the Service of every Subject of his, of what Perſuaſion ſoever, by the Law of Nature, and the Common Law of the Land (of which no Act or Parliament can, or ought to bar him) may make uſe of their Perſons and Services, according to his own Diſcretion. Why ſhould not his Catholic Subjects be equally capacitated to render him Service, and be united with us in the ſame Bonds of Duty and Allegiance, tho' they cannot accord with us in Matters of Religion? Why ſhould we ſhew ſo much Violence in thoſe Points of Faith, of which, perhaps, we can ſhew no certain Evidence? The decrepit World, in the twilight of its declining Age, may be eaſily miſtaken in the Colours of Good and Evil, true or falſe. Their Merits have been great of the Crown, and their Sufferings more than Ours, and why then ſhould we repine, to ſee the long deſerv'd, & deferr'd Rewards of their Loyalty conferr'd upon them at laſt? Let our onely Emulation be who ſhall ſerve him beſt. Princes are not to be Catechis'd in beſtowing their Honors or Offices, nor could we think he had any true Zeal for his Religion, if he ſhould not countenance and preſerve them, at leaſt *cæteris paribus*, with others, if not before them. Suppoſe our repining ſhould provoke him to turn the Tables upon us, and to employ no Officers or Servants about him but *Roman-Catholics*, whom could we reaſonably blame but our ſelves. Let the King unite them and us in one Camp and Court in God's Name, and let there always be a Religious Correſpondence between them and us in the Service of ſo great and ſo good a Maſter. To diſpute his Power in this Caſe, were to deny him the choice of his Servants, which we ſhould think a Wrong to the meaneſt of us to be depriv'd of; and alſo to rob him of the Militia of the Nation,

tion, to diminiſh his Regal Authority, and to deprive him of the Services of a great part of his Subjects, from which no Act of Parliament can reſtrain him, becauſe the Law of Nature gives it him.

As to the Men of *Taunton* and *Tiverton*, who were formerly Stigmatiz'd for their Rebellion, they are now the more eminent for returning to their Loyalty, from which they made ſo notorious a Defection, and ſhould be embrac'd by us accordingly with great joy, as returning Prodigals. And ſome of the *Quakers*, who were formerly known to be accompliſh'd Men, of good Parts and Breeding, are with a *Non obſtante* to their Religion, taken into his Majeſties Protection, for which they give him Thanks with a Grace that very well becomes them; which, as new a thing as it is, and as much as our Author is ſurpris'd at it, is not a thing utterly incredible. It is far from a Miracle to ſee ſo Gracious a Prince as King *James* the Second is, to cheriſh and reward the Loyalty of his Subjects Hearts in ſpite of their Hats, or their more ſhameful Miſtakes in Matters of Religion. The Princes Power is not limited to his moroſe Humor; He can, as oft as he is ſo diſpos'd, be Gracious to them, who have been undutiful to him, Reprieve and Pardon whom he has juſtly Condemn'd, without acquainting him or the Confeſſor with the Reaſons of ſo ſudden & effectual a Change, he may alter his own Mind without altering the Nature of other Things. If a Man repent of his Crimes and the King Pardon him, and he amend his Life in order to obtain God's Pardon too, our envious Author laments his entire Reſignation, and looks upon his Endeavors, now he is Converted himſelf, to ſtrengthen his Brethren, as an unwelcom Task, and looks upon them as ſqueez'd out of him by the weight of his being ſo obnoxious; by which he ſquints at a Perſon who has Honor and Courage enough to call him to an account for it, if he knew where his humble Servant *T. W.* were to be found, whom he believes to be better at his Pen, than any other Weapon.

What he ſaith of the Church of *Englands* Provocations, *p.* 12. may be ſubſcrib'd to by all, as an Inſtance of her excellent Temper, if his Letter, which is an Exception againſt it, do not hinder, if yet there be any reaſon to blame her for the Raſhneſs and Indiſcretion of one of her Members, when the reſt bare the Reproches of ſo many malicious Pamphlets, without quarrelling either the Government or the Diſſenters: Theſe Provocations like a Storm of Hail upon a ſtrong Houſe, cauſe more Noiſe than Prejudice. She is ready (he ſaith *pag.* 13.) rather to ſuffer, than to receive all the Advantages that can be gain'd by a criminal Compliance. And if ſhe refuſe only criminal Compliances, I am perſuaded ſhe will never

never ſuffer under this merciful Prince, who requires no Man to play the Hypocrite, or act againſt his Conſcience.

The Reflection, *pag.* 13. favors much of *T. W*'s Spirit, who cannot forbear Libelling the Government; for what ground hath he but his own Fancy to inſinuate, that the next Parliament will not be Elected freely, but by *Conge d'Eſlire*, and the Men Return'd whom the King nominates, whether Elected or no? And that when Return'd, they will not be allow'd the liberty to Debate freely in Parliament, but oblig'd, without Examination, to do whatever they are deſir'd. For doth not he in his very next Paragraph contradict himſelf? wherein he ſaith, that the Papiſts themſelves do not rely upon the Legality of the Declaration, and therefore are ſo very earneſt to get it Eſtabliſh'd by Law. For they are not ſo blind, but that they can ſee there will be no more Security in a Law made by a Parliament illegally choſen, and under reſtraint in their Votes, than in a bare Declaration; and that the next Turn of Government would regard that leſs than this. So that if it be their Intereſt to have a Parliament to ſecure their Liberty by Law, it is equally their Intereſt to have one freely choſen, and free in their Votes. And what reaſon is there to ſuſpect Men will act contrary to what they know to be their Intereſt.

Our Author knows who they were who were Return'd out of every Burrough, by virtue of the Letters Miſſive from the Faction in the City, and inſtead of Election were ſatisfi'd if they could get but a double Return, when the Power of the Committees of Election was more ſignificant, and to worſe Purpoſes, than the King's *Conge d'Eſlire*; And whereas he farther ſuggeſts, that our Methods of Enacting Laws in *England* will be reduc'd to thoſe of *Scotland*, and that the Papiſts ſhall be made Lords of the Articles over us, and yet endeavors to wheadle the Diſſenters into a fond Perſuaſion that the Parliament will offer them an Indulgence without including the Papiſts: To give him a Cooler for his Conceit, they have told him already, that this Way of his will catch none but Woodcocks, and that they can ſee and break thro' it at pleaſure, and ſo his Road is quite ſpoil'd: And for our parts, the Church of *England* has taught us to value the Merit of Obedience above the Liberty of Debate, which ſuch Men as he would turn into Licenciouſneſs, and Liberty of Aſperſing, if not Altering the Government.

What he inſinuates, *pag.* 15. of the danger, leſt if the King, and thoſe of his Communion, be gratifi'd by the legal Eſtabliſhment of their Liberty, they will at the next Step attempt theirs that helped them, and after the Diſſenters ſqueazineſs in ſtarting at a Surplice, force them to

ſwallow

ſwallow Tranſubſtantiation, is another of thoſe malicious Suggeſtions, which have been ſufficiently Anſwer'd at the beginning of this Diſcourſe, it looks like a Plot to pelt out the Proteſtant Religion with Sugar-plums, ſo ridiculous is it and unreaſonable. The ſum of all is, that *T. W.* pretends to be an Ambaſſador from the Church of *England*, to invite the Diſſenters to joyn with her in a League againſt the *Roman-Catholics*, promiſing every one Liberty when the Parliament meets, except only the King and thoſe of his Religion: which makes me to queſtion his Credentials, and ſuſpect him for a Cheat, ſince all the genuine Sons of the Church of *England* have their Good Breeding better bounded, than to be civil and obliging to all Men but their Prince.

He is like a Man in a Trance, rapt into the Religious Cauſe of the Church of *England* none knows how; he blames her Sons for going too far in compliance with the *Romaniſts*, and yet complains, that they are not only deſerted, but proſecuted, but when and how he leaves us to gueſs; nor do we know what Weight of Power it is they lie under to avoid the Burden of being Criminal; which whilſt he maliciouſly ſuggeſts, he ſpeaks like Council Retain'd by his old Friends the *Republicans* in *Forty Eight*, againſt the Prerogative, which has done nothing yet in this King's Reign or his Predeceſſor's, to fall thus under his Diſpleaſure. Our Gracious Sovereign hath already done more for our Church, than the moſt ſanguine of her Sons ever look'd for, which gives us reaſon to believe that he will never be ſorry for doing what we deſir'd. *Liberty of Conſcience* is more than pretended to be given by him, and yet there is no Freedom or Property to be ſacrific'd for it neither, as far as yet appears, or we believe is ever like to do. The King intends not to unhinge the Eſtabliſhment of the Church of *England*, for that he can no more do, than he can be Unfaithful; He only deſires Safety, and the Protection of the Laws for thoſe of his own Communion, and other Diſſenters too, which (however peeviſh Men may be, at the firſt motion) will appear ſo reaſonable upon ſecond and more ſedate Thoughts, that however (*p.* 17.) the odds be Two hundred to one in the number of us and them, yet there will be no ſuch odds in the Votes for and againſt their Indulgence.

I am as loth as he is, that we ſhould throw away all Human Means of preſerving our Religion (*p.* 17.) and I doubt not but that the Wiſdom of the Nation may find Human Expedients to ſecure it to us, without Infringing the natural Liberty of Subjects by ſevere Teſts, or tyrannizing over their Conſciences by Penal Laws. Sure I am, a peeviſh provocation of a Prince, whoſe Spirit and Power are equally great, is no Human Means of its Preſervation.

Our

Our Author's great fear is, that the Thankers of the King will be Repealers of the Test in the next Parliament, which would bring them under such a Scandal as would make them odious to all *Mankind*; from which that he may the better deter them, he tells them, that by rescuing themselves from the severity of one Law, they will necessarily give a blow to all the rest, and that the Price of their Liberty will be no less than the giving up their Right in all the Laws, which were a losing Bargain indeed, to draw such a *Mischief* as this upon themselves. But whether those *Methods* which he proposes to them, will not more infallibly destroy them, I hope the Dissenters and the Church of *England* men will consider well, before they follow them. It concerns us all to take heed, that in acting for the preservation of our Religion, we do not expose it to more imminent an [illegible] apparent danger.

Tanti non est ut placeam Tibi perire. Martial.

If nothing will gratifie our Author but what will displease and disserve the King, let his Pretexts be never so specious, he shall not intice us into a sinful Compliance, we will follow the Golden Rule, to do to others as we would have them do to us in like Circumstances.

Arma tenenti, omnis dat qui justa negat.

Our obstinate and unseasonable stiffness hath made some Alterations already in Public Affairs and Administrations, and may provoke his *Majesty* to do those things in his Displeasure, which may be more prejudicial to our Religion than the Repealing of the Test can be, the making whereof she abhorr'd and oppos'd as much as she could, and cannot remember the Author or Occasion of it without Detestation. And I hope the King's *Old* Friends will not put the King to such shameful Shifts, as to fly to his *New* for any Justice they can do him in this or any other kind. If they should fail of their Duty in this kind, their *Mother* Church will not bless them, nor be displeas'd to see the Father of the Country correct such ill-nurtur'd Children as are too big for her Discipline. I question not but that the next Parliament will do what the King and all good Subjects expect from them. The King is assur'd of the Affections of his People in gross, they have already Presented him with their Lives and Fortunes in their repeated weekly Addresses, and therefore he will be sure to find it by their Loyal Representatives, who will never fail to give him that Satisfaction in a Parliamentary way, which they have already done in a Popular one; for they would wrong us as well as him, if they should not give him that Satisfaction in Formalities of Law, which our Devotion hath already design'd and dedicated to him. All true Sons of the Church of *England* rejoyce, and are pleas'd in his *Majesties* Government, and doubt not but a good Correspondence between him and his two next Houses of Parliament will put the Ballance of *Europe* into his Hands; but if once a Spirit of Jealousie should be rais'd between him and us, to fright us from the Repealing of the Test and Penal Laws, what Disadvantages may accrue to our Nation or our Religion, I tremble to think. We had need do something more than ordinary, to atone for the innocent Blood that has been shed upon the Testimony of a few perjur'd Villains.

Thus, Sir, I have given you my Opinion of the Pamphlet you sent me, which was certainly writ with a very ill Design against the King, & no good Intention for the Church of *England*, whom it represents (as it would perswade her to be) obstinately engag'd, not only against the Religion, but against the Interest of her Prince too, attempting to draw *Men* to suspect his *Mercy* for Treachery, and inviting Dissenters to Combine against his Gracious Designs for the Ease of all his Subjects; which I am perswaded the Church of *England* by her Compliances without obstinacy, as far as without deserting her Religion she may, will in the Event demonstrate to be black-mouth'd Calumnies.

FINIS.